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Theology, then ere their professional studies are completed they shall be able with zest to examine the niceties of syntax and exegesis; and better, they shall leave the Theological College with a love for the Hebrew Scriptures and an ability to read them with ease and profit. Dalhousie College, of this city, has recently made Hebrew an elective study, and so far as I know all fourth year men who have the ministry in view are enrolled in the Hebrew class.

Yours very respectfully,

3 Bland street, Halifax, N. S.

JOHN CURRIE.

Encouragement of Bible Study.—Certain prominent Canada papers have undertaken to popularize Bible study. Churches, Sunday Schools, and such other means as are ordinarily employed, will be supplemented by a method which not only covers in general the entire field, but also deals largely in detail. The particular kind of Bible study insisted upon is represented as being most profitable, and, with the incentive offered, most entertaining. The plan proposed furnishes employment of a high character for the long winter evenings, for both old and young. The profit to be gained from the study, under this plan, will be pecuniary as well as intellectual. Gold and silver watches, chains, locketts, rings, etc., are presented to the students of this school. An idea of the scope of the work may be obtained from the announcements made. In the work mapped out by one journal the student is expected to ascertain (1) how many times the word *Lord* occurs in the Bible? (2) how many times the word *Jehovah* is found in the Bible? (3) whether there are two chapters in the Bible exactly alike, and if so, where they are? Another journal instructs its students to ascertain (1) how many letters there are in the Bible? (2) how many words? (3) what verse in the Bible contains all the letters of the alphabet, counting I and J as one?

It would be no easy task to reckon the results, in respect either to amount or character, of Biblical knowledge acquired by these methods. To know that there are 3,586,483 letters in the Bible, 773,693 words, 31,373 verses, and 1,189 chapters; or to have learned that the words "Jehovah" and "Lord" occur a certain number of times—how valuable such knowledge must be. And in addition to the knowledge thus attained, sight must not be lost of "a pair of beautiful heavily plated gold bracelets," or "a solid gold gem ring," which falls to the lot of that arithmetical individual who succeeds first in making himself master of this practical information. How strange that respectable journals will lend themselves to such folly, or allow their pages to be used in advertising such nonsense. Yet the announcement informs us that this is done to encourage Bible study (!). We trust that entertainment of a more profitable character, and Biblical study of a different type may be provided for both the children and the adults of Canada. Let us have Bible study; let us encourage it; but let us be sure that it *is* Bible study.

What is Bible Study not.—It is often easier to say what a thing is *not*, than to say definitely what it is. That Bible study is study of the Bible, will be granted by all, but even this is not so satisfactory an explanation as one would wish.

Bible study, we are prepared to affirm (1) is *not* the counting of verses, words and letters; and it is but justice to our Canada friends to say that they are not alone in making this error, for the Jews at times, have paid much attention to the *letter* of the Word, and the work of counting points, letters, words and verses, in the case of the Hebrew Bible was done long ago. Nor (2) is Bible study the correct term to apply to those endeavors, so frequent in these days, to ascertain not

what the Bible teaches, but what it does *not* teach. Those who make these discoveries, do it more or less innocently. When the discovery has once been made, it is extremely difficult to persuade them that it is a sort of negative discovery, that is, a discovery of something which really does not exist in the place in which it is supposed to be found. Now it would seem that if the discovery of results which are *not* results, (and this is the character of a large number of the so-called results) is Bible study, some other name must be chosen for that work which produces genuine results. We cannot believe (3) that a correct definition of the term *Bible study*, would include that effort, made by many and closely connected with the last, which is prompted by a desire to prove that the Bible does *not* teach anything. It is possible to draw a line between (a) endeavoring to make the Bible teach everything and anything, and (b) trying to show that it teaches nothing. There are still other varieties of so-called Bible study which do not deserve the name, of which we may mention but two. However necessary and important the study of the word of Scripture may be, and by this we mean all investigation which deals with the forms, construction and meaning of words, or the historical setting of the thought,—in other words the *intellectual* part of the work, Bible-study (4) which stops with this, is not in a true sense study of the Bible. Nor (5) is the study of the spiritual part rightly to be reckoned as Bible study, when it is not based upon and closely connected with the intellectual study. One may say that all these are, in a sense, Bible study. True, but in what sense? A true definition would, probably, indicate a kind of study obtained from the union of the two last mentioned, neither of which, by itself, may justly lay any claim to the appellation.

The Study of the Messianic Element in the Old Testament.—The exact amount and character of the Messianic element is difficult to determine. One student finds it everywhere. Another, more careful and critical, discovers it but seldom. Yet it is true that Christians, for the most part, love the Old Testament and study it, that they may better appreciate and understand the Christ whom they believe to have come, and with whose coming these Old Testament Scriptures had, as they regard it, so much to do. It would not be strange then, if Christian interpretation of such passages differed greatly from the Jewish interpretation of the same. Nor need we be surprised if the interpretations proposed by Christians should, in many cases, even be distasteful to Jewish scholars. In various ways we have been informed that the discussion, merely, of such subjects, is regarded with disfavor by Jews. For the publication of articles of this character, in recent numbers, the STUDENT has been censured severely, both publicly and privately. But is this just? Will Christian scholars consent to do away with the study of those portions of their Scripture which present to them the most interesting field for investigation, and upon which they build in part the foundation of their belief, because, forsooth, the results of their study are different from those accepted by their Jewish brethren? Would Jewish scholars have them do this? Do they expect, ought they to expect such deference to be paid to their feelings? It is not only the privilege, but the duty of every man to teach that which he believes, and the publication of one's opinions cannot be made dependent upon either the wish or the feelings of another. We appreciate the fact that such discussions cannot interest the Jewish portion of our constituency. We greatly regret it; but we cannot, for this reason, consent, in accordance with a kind sug-